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THE STATUS OF PAŚU IN THE ŚIVA-JÑĀNABODHA TRADITION OF ŚAIVASIDDHĀNTA

While the Veda-s are considered to be the basis for all Indian philosophical systems called *āstika* and are held to be the basic scripture, there are also special type of scriptures (*viśeṣaśāstra*) for Śaivism called Āgama held to have been revealed by Śiva. Both the Veda-s and the Āgama-s are considered to be authoritative by the Śaiva-siddhānta system.

The Śaivāgama-s as are now available to us contain a detailed and thorough ritual scheme for achieving the highest spiritual end, liberation (*mokṣa*). But they also teach religious rites for achieving worldly enjoyments (*bhoga*) as not all persons are inclined to strive for liberation in this very life. In order to perform the religious rites the Āgama-s have well-formulated philosophical doctrines that serve as the base. Conversely, the elaborate religious rites serve as the concrete manifestations of those philosophical doctrines. Further, they also have a detailed scheme of *mantra*-s that are inseparable from the religious rites. Since these texts strive to chalk out a

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detailed plan of religious activity they also accord a very important place for yogic disciplines. Based on the Kuṇḍalinī yoga system they have a detailed picture of different *nāḍī-s*, *prāṇāyāma* practices, etc. Finally as a self-contained religious system the Āgama-s have a separate code of conduct with elaborate rules and regulations that an initiated adept should put into practice.

These four broad categories of subject matter that the Āgama-s are supposed ideally to contain are called *vidyā* or *jñāna*, *kriyā*, *yoga* and *caryā*. There is also another type of division of the Śaivāgama-s into three: *tantrakalā*, *mantrakalā* and *upadeśakalā*. The first explains in detail the performance of various rites such as the fire-rituals and the worship of Śiva; the second explains the *mantra-s*, various meditations, etc. and the third speaks about the philosophical doctrines such as the highest reality, Śiva, the evolution of various *tattva-s*, etc. (see Śivāgrayogī's commmentary on *Civañāṉacittiyār*, chapter on *Aḷavaiyilakkaṇam*, 13.)

Speciality of the Śaivasiddhānta

Generally the doctrines and the rituals expounded in the Śaivāgama-s, which are the fundamental texts for this tradition, are held to be superior to those expounded in the Veda and other allied texts. Taking the case of hilosophical doctrines one finds the view that though a person is well-read and practises those

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sprititual ideas such as the Vedānta and sufficiently advances, he cannot attain to the highest goal so long as he is not initiated into the Śaiva system and regularly practices the ritual injunctions with a firm knowledge in the philosophical doctrines as delineated in the Śaivāgama-s. See the commantary of Rāmakaṇṭha on the *Mataṅgapārameśvara Āgama*, Vp. 1:5. Cf. also the *Kāmikāgama*, 1:15-18 for similar views: The are broadly divided into two: *para* and *apara* (higher and lower); those texts that speak of only the worldly science and the individual self are considered to be lower, while that which enlightens about the supreme Self, Śiva is the highest. Accordingly the Āgama texts belonging to the Śaivasiddhānta system of religion and philosophy are the highest as they expound not only the matter and self but also the supreme and highest being, namely, Śiva.[1]

Śaivasiddhānta philosophical doctrines The Triple Categories (*Tripadārtha*)

1. As the manifested world has a form and as it exists for sometime and then disappears it is an effect produced from a pre-existing cause. In this connection the analogy of the production of the pot by a potter from the pre-existing clay is very often cited. The potter is the instrumental cause while the clay is the material cause. Accordingly in the case of the world the supreme omniscient Śiva is the instrumental

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cause while the material cause out of which He shapes the universe is called *māyā*. In the Śaiva-siddhānta system *māyā* has completely a different connotation from that of the Vedānta system. Though the existence of *pati* (Śiva) is proved on the basis of syllogism it is resorted only to satisfy the rationalistic temperament of some people. For, knowing fully well the pitfalls of too much dependence on syllogism, the Āgama-s do not generally over-emphasize such an argument.

2. The individual self, technically called *paśu,* is considered to be coeval with Śiva in the sense that it is not created and it exists along with Śiva. What is more, the self ideally possesses in its core all the attributes of Śiva. But due to its beginningless association with the impurity technically called *āṇava-mala*, the self does not realize its divine qualities of omniscience and omnipotence and considers itself to be completely under the control of *mala* by which its power of knowledge and action are covered. Along with the *āṇava-mala* it has two more, *karma-mala* and *māyā-mala* which contribute for the self's bondage in its transmigratory existence through attachment and aversion as well as giving it a psycho-physical body in which it is caged, as it were. Thus the self activated by attachment and aversion performs various acts and there-

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by experiences pain and pleasure. When due to the grace of Śiva it undergoes the required initiation and performs spiritual practices its *karma* is destroyed and Śiva makes it realize its innate power of knowledge and action which is unlimited, unbounded and is equal to Him in all respects. This is called liberation (*mokṣa*).

3. This category comprises all that is material and inert that serve as the medium and instrument for the action of the self and manifestation of its limited power of knowledge and action. The concrete form of it is the phenomenal world. It helps the self by providing the material instrument for its full play whereby the self exhausts its *karma* and finally gets released. *Māyā* is matter, the basic material, which, when manipulated by Śiva evolves itself into the world. The very *raison d'être* of the phenomenal world is to aid the self in exhausting its accumulated *karma*.

The individual self is the conscious agent bound by the impurities. Its essential attribute is the power of consciousness and action (*caitanya*) which is eternal and indestructible.[2] The quality of being a bound self (*paśutva*) is constituted of complete veiling of this innate power by another eternal impurity called *āṇavamala*.[3] The important

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attributes of *paśu* according to the *Śaivasiddhānta* may be put as under:

1. It is different from all physical and psychical bodies;
2. Indestructible
3. All-pervasive
4. Different from other selves
5. Possessing the *mala*
6. Non-inert
7. Enjoyer of the fruits of its own actions
8. Agent of action
9. Possessor of limited knowledge
10. Under the control of an over Lord.[4]

The fact that the individual self, in its un-evolved state (*kevalāvasthā*), is without activity, without qualifications, and at the worldly level (*sakalāvasthā*) is under the control of the material principle called *māyā* is brought out by the *Kiraṇāgama* passage very clearly.[5] *Nareśvara-parīkṣā* of Sadyojyoti states the essential attributes of the self as the knower and the agent of action, who engages himself (in action) after knowing the objects through his knowledge and who accordingly enjoys the fruits of his actions. As against the Sāṃkhya view according to which the individual self is not the agent of action (*akartā*), the Śaivasiddhānta holds that the self is endowed with the power of action. Again, as against the Śūnyavāda school

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of Buddhism according to which the objects are mere constructs of knowledge and hence not separate from the self, the Śaivasiddhānta holds that the objects to be real and as existing separate from the self.[7] Also one may refer to the commentary on the *Śataratna-saṃgraha* 2, for the views *pratibaddhaśivatva*, the Śivahood that is not manifested is the embodied state while *abhivyaktaśivatva*, Śivahood that is fully manifested is the liberated state.

The state of transmigration in which the bound self finds itself is succinctly put as that where the entire world consisting of mobile and immobile beings continuously move due to ignorance and thereby get into various troubles. The same self at its highest state (*śuddhāvasthā*) is in full possession of its innate power of supreme consciousness and action which has been restored to it and manifests in all its glory.

A brief outline of *Śivajñānabodha* (*ŚB*)

Śiva is the supreme Creator, Protector and Destroyer of the universe which is an effect. He absorbs the already existing universe and then creates it and hence this universe has Śiva, who is the agent of absorption (*saṃhāra*) as its source. In fact, He activates the material principle, *māyā*, in which all the worlds are absorbed and remain during the final deluge so as to re-create the universe. *Māyā* being inert it cannot by itself evolve into the universe.

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Śiva performs all His actions like creation, etc. in close association with His Supreme power, Śakti which is non-different from Him, and does not exist separate from Him.

A conscious agent, the individual self, exists separately from the body-mind complex and has the continuous experience in all the states: waking, dream, deep sleep and beyond.

The self in close association with the internal organ, the mind, experiences five states of consciousness; its innate power of knowledge and action is very much restricted by the *mala*, the impurity, which exists in association with the self since beginning-less time. Śiva is the supreme Agent, the driving force behind all the actions of the self. On that account He neither undergoes any change nor experiences pleasure nor pain. For, He performs all His actions just as the magnet activates the iron kept in its proximity without itself getting affected in any way.[8]

Śiva is neither perceivable objectively by the self (through the sense organs, or the mind) nor completely imperceptible. He is to be realized as different from both in one's own inner self.

The material world which is inert does not shine, that is not perceived as an object, in the presence of Śiva, the supreme consciousness; nor does Śiva 'know' it objectively as He is all-knowing and omni-

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present (and as such beyond subject-object relation). Therefore only the individual self knows both Śiva and the world of matter.

The self overpowered by the sense organs completely forgets its real nature. The preceptor (*guru*) by appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realize its actual nature which is non-difference from Śiva.

Realizing Śiva, the Supreme, at the highest level of its innermost consciousness and abandoning its association with the fleeting world of matter, the self meditates on the holy *pañcākṣara-mantra*.

Such a realized self fully conscious of its union with Śiva and existing completely under Śiva's control becomes free from *mala*, *māyā* and other impurities.

Just as the self makes the eyes see so also Śiva makes the self see; in other words, the self perceives and acts by the help of Śiva. Therefore the self should be devoted to Śiva who is its supreme benefactor.

To attain liberation the self may resort to holy men, wear their attire and serve in the temples of Śiva.

While the Āgama-s describe the category of *paśu* by bringing out its status and predicament in the world, the very existence of such a self is proved logically in the *Śivajñānabodha* (both the Samskrit text as well as the Tamil version) by adducing various

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reasons mostly on the lines followed to prove the existence of Śiva as the supreme Lord.

netito mamatodrekād akṣoparatibodhataḥ,
svāpe nirbhogato bodhe
boddhṛtvād astyaṇustanau (*ŚB*, 3).

'Because [of the cognition] of negation; of the feeling of mine; because of consciousness occurring [even] when the sense organs cease functioning; because of [the absence] of experience in deep sleep and because of the [existence of] knower-ship in the waking state there exists [the conscious self] in the body.'[9]

Nigamajñānadeśika (16th century CE), an important Śaiva Ācārya, who has composed many texts in Sanskrit and Tamil, and notable commentaries such as the *Śivajñānabodhopanyāsa* on the *Śivajñānabodha-sūtra-s*, explains this *sūtra* as follows:

'Because [of the cognition] of negation'. Because of negation—because of the act of negating or because of the knowledge of negation. In the very act of negation there exists somewhere someone who is the counter-correlate [of the thing negated] and who is beyond any relationship. In the same way when [the existence] of the self is denied in a dead body it means that the self must reside somewhere. That self, therefore, [for fear of] absurdity must reside in a body.'

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'Due to the strong feeling of mine'. As there is the feeling of 'mine' — my possession with regard to the physical body and the sense organs — there is the necessity of a counter-correlate [namely, the self] for the relation.

'Because of the cognition of the cessation of the [function of] the sense organs': Due to the knowledge of the cessation of the sense organs. The knowledge that one's eye or ear or [the sense of] smell is lost or the knowledge of possessing a sense organ to perceive does not arise by itself for an inanimate body. There is no other sense organ to perceive the cessation of the function of the sense organs. For the conscious and self-luminous self which illumines others the above-mentioned perception [of the cessation of the function of the sense organs] is very easy (natural). Hence the existence of a separate self.

If the sense organs themselves were the self then the knowledge of their own cessation of function will not arise. Hence also the existence of a self separate from the sense organs is proved beyond doubt.

The acceptance that consciousness arises in the living body by the mere combination of elements just as the quality of intoxication is produced by itself in the fermented molasses is also wrong.

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For, consciousness is not perceived outside the body even when there is the union of elements.

'Because of the absence of experience [of pleasure of pain] in sleep': In deep sleep there is absence of sense-pleasure or pain. If the body were the self then there would be the experience of joy [for example,] for a person who sleeps hugging his beloved on a fine cushion. If the theory that the body itself is the self were accepted [then] the experience of pleasure in this case cannot be denied on the ground that there is no self other than the body to act as an instrument [for the experience]. If the self is [accepted to be] separate from the body [one can account for] the experience in the form 'I have slept happily'. [In deep sleep] there is no sense-pleasure, etc. due to the absence of the mind which aids [the sense organs to perceive their objects] perception. In the view that holds the self to be different from body the organs such as the eye, ear, etc. seen outwardly are not the sense organs.

'Because of the knower-ship in the waking state': the same view is expressed in a positive way. Therefore, there is the necessity to posit a self separate from the body, sense organs, etc. (3)

For the objection, let the self be non-different

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from the physical body, Śivāgrayogī, another great Śaiva Ācārya, a prolific writer and a great commentator composed three commentaries on the *Śivajñānabodha*: *Laghuṭīkā*, *Saṃgrahabhāṣya* and *Vistṛtabhāṣya*, answers in his *Laghuṭīkā* on *sūtra* 3:

> The feeling of the sense of mine-ness is predominant [in all]. Though there are cognitions such as I am stout, etc. it is due to the [mutual] superimposition of non-difference between the self and the physical body. Further there is the cognition [for example] in the form 'I, who have enjoyed [the love of] my parents, now, in old age fondle my grand children' resulting in the recognition of a continuous unsublated self [throughout one's life even when the body is in different stages of growth] which strongly goes to prove the existence of a self separate from the physical body.
>
> The sense organs also cannot be the self: For, consciousness occurs [even] when the sense organs cease to function; when they cease to function in dream there arises knowledge.
>
> The intellect, the knowing faculty, also cannot be the self: Because of absence of experience in deep sleep. In deep sleep there is no experience at all [of either pleasure or pain and also the absence of knowledge] because of the non functioning of intellect which is the agent of experience.

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It cannot be said: 'Let the self perish in deep sleep and let it get produced when [the body wakes up],' because of the [existence of] knower-ship in the waking state. In the waking state there is the clear feeling [in the form of recollection] 'I slept very happily'. [Therefore] a conscious self as distinct from void, the [physical and mental] bodies and the sense organs exists both in time and space. [That is, the *ātman* as an entity exists in a given place and at a particular period of time].

The state of the individual self (*paśu*) is clearly explained in the *Śivajñānabodha*:

ātmāntaḥkaraṇādanyo'py
anvito mantribhūpavat,
avasthāpañcakastho'to
malaruddhasvadṛkkriyaḥ (*ŚB*,4).

'*Paśu* is endowed with the mind and other inner organs and it functions in association with them, as does a king in association with his ministers.'

Its innate power of knowledge (*dṛk*) and action *(kriyā*) are limited by the *āṇava-mala*. Because of this, the Paśu experiences the five states: wake (*jāgrat*), dream (*svapna*), deep sleep (*suṣupti*), the fourth state (*turīya*) and the one beyond (*turīyātīta*).

The self overpowered by the sense organs completely forgets its real nature. The preceptor (*guru*) by

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appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realize its actual nature which is non-difference from Śiva. This is succinctly explained in the *sūtra*:

sthitvā sahendriyavyādhaiḥ
tvāṃ na vetsīti bodhitaḥ,
muktvaitān guruṇānayo
dhanyaḥ prāpnoti tatpadam (*ŚB*, 8)

'The ultimate aim of *paśu* is to attain the holy feet of Śiva (*tatpadam*), whereby it becomes non-different from Śiva.'

Here we can see the difference of conception of *mukti* between many of the Śaiva Āgama-s such as the *Mṛgendrāgama*, *Rauravāgama*, etc. on the one hand and the *Śivajñānabodha* on the other. While many of the Āgama-s consider *mukti* to be attaining similarity with Śiva (*śivasamatā*), the *Śivajñānabodha* and many of its commentators maintain that attaining a type of non-dual relation (*śivaananyatva*) with Śiva and abiding under the holy feet of Śiva is the final *mukti*.

The *Śivajñānabodha* declares:

śivenaikyaṃ gataḥ siddhaḥ
tadadhīnasvavṛttikaḥ,
malamāyādyasaṃspṛṣṭo
bhavati svānubhūtimān (*ŚB*, 10).

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'The non-dual relation is explained to be analogous to that which exists between the sunlight and the innate light of the eye and also to that of the sunlight and the moon light. In both these cases moonlight and the natural light of the eye are fully subservient and dependent on the sunlight. Such is the relation of Śiva with the self.'[10]

Another important point discussed in the *Śivajñānabodha* goes as follows: 'The material world, being a product of *māyā*, is inert and therefore cannot in any way know or realize Śiva, the highest reality; nor does Śiva, the pure consciousness and all-pervasive know discursively the material world in a subject-object relation. Therefore, as a logical consequence which, the commentators on the *Śivajñānabodha* call *pāriśeṣa*, a conscious self has to be posited who is the knower of both the material world and of Śiva and who is different from both of them. (*ŚB*, 7)

This verse achieves two objectives: 1. Proving the existence of a conscious self different from the ultimate reality, Śiva, and from the inert material world; 2. Bringing out the individual self's unique quality of being *sad-asat*, i.e. neither *sat* nor *asat*. Here the word '*sat*' which is more common in the Upaniṣadic philosophy and in the later Vedānta schools (where Brahman is described as *sat*, *cit* and *ānanda*) is used to denote the ultimate reality. This usage is rarely

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come across in the Śaivāgama-s. In the same way the usage of the term '*asat*' to denote the material world is also a rare one in the Śaivāgamic parlance. In the *Śivajñānabodha* tradition *asat* does not mean non-existence.[11] It is employed to drive home the view that the objective world, being a product of *māyā*, does not shine at all in the presence of Śiva, who is self-luminous. Śivāgrayogin in *Saṃgrahabhāṣya* on the *Śivajñānabodha* explains '*asat*' as *asatkalpa* meaning almost non-existent. The use of '*sat*' to denote the ultimate reality and '*asat*' to denote the phenomenal world which one does not find in Śaivāgama-s nor in the early Śaivasiddhānta texts mentioned above is one of the special features of the *Śivajñānabodha* branch of the Śaivasiddhānta.

This notion of *sad-asat* brings out clearly the paradoxical nature of the self in bondage. The possible objection that one and the same substance cannot be *sat* and *asat* at any given moment can be overcome by saying that the self is not *sad-asat* at a given moment; this term only expresses the potential of the self — as long as it is in contact with *asat*, namely the phenomenal existence, it is *asat* (not in its real nature) and when (after undergoing the necessary spiritual training) it comes into closest contact with Śiva (*sat*) the self manifests its real nature (*sat*). Further, once the self has realized its true nature as non-different from

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Śiva then there is no more the chance of its becoming *asat* even when it is in contact with the objective world (*asat*).

Now, this non-dual relationship is not something to be attained by the self. For, it exists always and though not realized in the worldly existence by the self, Śiva, in fact, performs all His as well as the self's actions existing inseparably with the self. This idea is developed by later writers, and Śiva is therefore held to be in relationship with the self which is threefold:

1. As an all-pervasive entity Śiva exists one with the self, 2. and being omnipotent and omniscient, He is at the same time different from it, 3. and in each and every act of the self including the worldly ones, Śiva, along with the self, performs those acts for the sake of the self. (*Civañāṉacittiyār*, 1: 27, and the commentary of Śivāgrayogin on it)

In the earlier phase of Śaivasiddhānta the difference between the ultimate realities, *pati* and *paśu* are never obliterated and their individuality is maintained even in the liberated state.

In the domain of spiritual disciplines the *Śivajñānabodha* prescribes meditation on the five syllabled *mantra* (*pañcākṣara*). Further, unflinching devotion and faith (*ayarā aṉpu* in Tamil) in the grace of Śiva is a basic prerequisite for a liberation seeker. The text says: 'Since Śiva is the highest benefactor for the

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self one should have strongest faith in Him.'[12] Though the rite of initiation (*dīkṣā*) is not directly mentioned in the text we find that the liberation seeker should approach a qualified guru who instructs him on the overpowering nature of the psycho-physical bodies and the necessity of coming out of their clutch. This turn of mind on the part of the aspirant is caused by the fall of grace of Śiva on him technically called *śaktipāta*.

Another noteworthy and unique feature of the *Śivajñānabodha* text is that serving the devotees of Śiva as well as serving in the temple of Śiva are also prescribed as the efficacious means for attaining liberation. Wearing the attire of a *Śaiva yogī* such as the matted locks and the bark garments as well as following other simple but firm devotional practices are also recommended which contribute to the realization of Śiva.

Nigamajñānadeśika states in his auto-commentary on *Jīrṇoddhāra-daśaka* verse 2 that the liberation propounded in the Śaivaāgama-s is the highest and superior to those conceptions held by other systems such as the Cārvāka, Kāpālika, Vedānta (Māyāvāda), Pāñcarātra, etc. and that such liberation is attained only by intense devotion to Śiva which in its turn is accomplished by complete servitude to Śiva. To perform the highest form of service to Śiva the

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devotional acts such as living in the holy Śaiva places, serving the devotees of Śiva, constructing and renovating the temples of Śiva are aides.[13]

In his commentary on *Civañāṉacittiyār* (*CC*) (composed by Arunaṉti Śiva which is an elaborate versified commentary on the twelve-verse text, Civañāṉapōtam of Meykaṇṭār) verse 310 Nigamajñāna firmly establishes that the self that has become free from the clutches of *mala-s* due to *dīkṣā* finally remains at the feet of Śiva in the state of liberation (*mukti*) and experiences its own innate undiminishing bliss. He reads the wordings of the *CC* as . . . *māṟāta cuvāṉupavam maruvik koṇṭē*[14] and he argues that *cuvānupavam* (= *svānubhava*) cannot be the same as *civāṉupavam* (= *śivānubhava*) and he further states that since in the fundamental text, *Śivajñānabodha* (which he considers as the basic one and the *Civañāṉapōtam* in Tamil of Meykaṇṭār to be its translation) there is only the compound word *svānubhūtimān* one has to read only *cuvāṉupavam* in *CC* 310.

Śivāgrayogin another great Śaiva Ācārya of the 16th century CE explains that *mukti* does not merely consist in the removal of all bondages but also in remaining one with Śiva who is undivided supreme bliss in the same way as the waves, etc. remain in the ocean after the storm subsides. He gives a brief

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analysis of the word identity (*aikya*) and finally concludes that *aikya* means identity with a difference which is equivalent to non-difference with a tinge of difference.[16] He also states that *aikya* actually means the manifestation of all the innate supreme qualities of the self which were previously covered by the *mala*.[17]

To drive home this point Śivāgrayogī gives the example of the quality and its possessor and that of the light and its source. He states that the self in the state of *mukti* possesses unconditional similarity with Śiva (*nirapekṣa-śivasamatva*), experiences ulimited self-bliss, (*paramānanda-svānubhava*) and eternality (*nityatva*).

It is obvious that these views distinguish the concept of *mukti* held by the Śaivasiddhānta system from those of the Nyāya-Vaiśeṣika.[18] One can also refer the following passages of unknown origin cited by Śivāgrayogin:

bhittvāyaṃ bodhakhaḍgena
nirgacchatyaviśaṅkitaḥ,
kevalaṃ paramānando
dhīro nityoditaprabhuḥ,
nāstameti nodeti
na śrānto na vikāravān.

Thus far we have briefly discussed that the identity with Śiva is the ultimate goal of the indi-

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vidual self to be attained, which is the state of liberation conceived by the Śivajñānabodha school of Śaivasiddhānta. We can also notice that the concept of *mukti* is much nuanced with slightly differing interpretations offered by various Śaiva Ācārya-s and commentators.

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Notes

1.Cf. *dharmā bahuvidhāḥ khyātāstat tadāgamacoditāḥ,*
na hi te mukhyadharmāḥ syurmukhyadharmāḥ śivoditāḥ
Īśānaśivagurudevapaddhati, Kp. 1: 5.

2. *caitanyaṃ dṛkkriyārūpaṃ tadastyātmani sarvadā.*
Mṛgendrāgama, Vp. 2: 5 ab.

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Also cf. *dehā'nyo 'naśvaro vyāpī vibhinnaḥ samalo'jaḍaḥ, svakarmaphalabhuk kartā kiñcijjñaḥ seśvaraḥ paśuḥ* (*Parākhyāgama*, 1: 15).

Cf. *Varuṇapaddhati*, 4: *kiñcijño malino bhinnaḥ kartā bhoktā svakarmaṇām, śarīrāḍhyo vibhurnityaḥ saṃskāryaḥ seśvaraḥ paśuḥ.*

4. See *Nareśvaraparīkṣā* of Sadyojyoti 1:2.

5. *paśur nityo hy amūrto'jño niṣkriyo nirguṇo'prabhuḥ,*
vyāpī māyodarāntastho bhogopāyavicintakaḥ
Kiraṇāgama, Vp. 1:15.

6 Nareśvaraparīkṣā 1:2 and the commentary of Rāmakaṇṭha thereon.

7. *patiśaktitrayāviṣṭaṃ jagatsthāvarajaṅgamam,*
bhramatyajñānamohena duḥkhādiparitāpitam.
Mataṅgapārameśvarāgama, *Vp.* 4:43.

8. For further discussions on this important point see the comm.of Śivāgrayogin on *Civañāṉacittiyār*, 1: 27, and 33.

9. *nāpyevaṃ supratītatvāt smartā kāyetaro'styataḥ.*
Mṛgendrāgama, Vp. vi. 6 cd has a similar view.

10. Cf. *Civañāṉapōtam*, 5 and the second example- verse. Also Śivāgrayogī's commentary on *Śivajñānabodha*, 5.

11. cf. *Uṇmaiviṛakkkam* of Maṉacākamkaṭantār, verse 3. Here the Tamil word *poi* meaning false is used to denote the bondages which includes the material world.

12. See *Śivajñānabodha*, 11cd: *tasmāt tasmin parāṃ bhaktiṃ kuryādātmopakārake.*

13. सा च शैवी भक्तिः शिवभजनं विना न सम्भवति. शिवभजनं च शिवक्षेत्रवासशिवभक्तपूजनशिवार्चनशिवालयादिनिर्माणशिवालयाद्युद्धाररूप इति . . .

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14. According to almost all the editions the last line of CC. 310 reads: மாயமெலாம் நீங்கி அரன் மலரடிக்கீழ் இருப்பன் மாறாத சிவானுபவம் மருவிக்கொண்டே. For civānubavam Nigamajñāna reads cuvāṉubavam.
15. See *Saṃgrahabhāṣya* on the *Śivajñānabodha*, 10.
16. ibid.
17. We see that in all these explanations Śivāgrayogin is very much influenced by Śrīkaṇṭha who is the earliest Śaiva Ācārya to write a commentary on the *Brahma-sutra* from the Śaiva point of view.
18. Refer Śivāgrayogin's comm. on *Civañāṉacittiyār*, 23.

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